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and how strikingly inadequate it is to destroy the tremendous presumption against that opinion furnished by the absolute silence of Luke and of all other early Christian apologists — a silence, the significance of which the author evidently entirely failed to realize.

In the second part the author defends at length the authenticity of the pastoral epistles, rightly regarding their evidence, if they be authentic, as conclusive. But here again his argument serves only to reveal the weakness of his case. As a matter of fact, the pastoral epistles are so un-Pauline in their general conception of Christianity — a conception which the author has failed to grasp in its totality — that they could not be regarded as authentic in their present form, even though Paul's second imprisonment were granted. And so both parts of the author's argument seem to us to break down as they have broken down before, and we fear that only those who are already convinced that the traditional opinion is correct will find the present defense of it convincing.

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A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES TO THE PHILIPPIANS AND TO PHILEMON. By REV. MARVIN R. VINCENT, D.D., Baldwin Professor of Sacred Literature in Union Theological Seminary. (International Critical Commentary.) New York: Charles Scribner's Sons, 1897. Pp. xlv + 201. \$2, net.

WE have now five New Testament volumes of this series; and, unequal in some ways as the contributions of the different writers necessarily are, it is becoming increasingly evident that this is to be the standard English commentary for the student of the opening years of the twentieth century. The present volume follows the plan of the preceding numbers. A paraphrase of each paragraph or shorter section of the epistle is followed by very full notes upon separate words and phrases. The notes are, in some cases perhaps, too elementary, as, *e. g.*, on 1:12, *κατ' ἐμέ*, where it is explained that "*against* me . . . would require *ἐμοῦ*." On the other hand, a grammatical note is occasionally insufficient, as on 1:10, where, besides the statement that "*εἰς* governing the infinitive with *τὸ* is frequent in Paul," we should expect a reference to the question whether the phrase expresses purpose or result.

The introductions to each epistle are clear and satisfactory. Dr. Vincent accepts the chronology of Harnack and others, and dates the apostle's arrival in Rome in the spring of 56 A. D. On the question whether Philippians is to be placed early or late in the imprisonment, he speaks doubtfully; although he characterizes "Lightfoot's constructive argument" as "illogical in method," his last words leave us with the impression that he himself inclines to accept the earlier date.

Three important excursus are introduced: one of fifteen pages, on "Bishops and Deacons," one of twelve pages, on chap. 2:6-11, and one of six pages, on "Righteousness by Faith." In the first of these he traces the development of church government in the apostolic age. The "little fraternities" of which "the primitive Pauline church consisted" he regards (with what some would think an ignoring of apostolic oversight) as "self-governing." The apostles, prophets, and teachers "set by God in the church" "do not represent offices resting on the appointment of the church," but upon a "special divine endowment." Bishops and deacons are the officers of the local church; but they are more than financial officers, for, as he well says, "it can hardly be supposed that, in associations distinctively moral and religious, one who bore the title of overseer should have been concerned only with the material side of church life." With regard to the relation of the New Testament "presbyter" and "bishop," instead of identifying the two as has commonly been done, he accepts the new theory of Sohm and others (the converse of Dr. Hort's), that "presbyter" is never an official title, but always a designation of the older members of the Christian community; and that when it is said, *e. g.*, that Paul and Barnabas "appointed *πρεσβύτεροι* in every city," the meaning is that they appointed elderly men to be "bishops." It may be doubted whether the last word has been spoken upon this point. The pastoral epistles seem to be regarded by him as "representing an advanced stage in the development toward the episcopal polity." In the Ignatian epistles (for which he gives the date 100-118 A. D.) "we find a clear recognition of three orders of ministry," "the strongly marked beginnings of monarchical episcopacy," "a system more than foreshadowed in Clement, sharply defined in Ignatius, and an accepted fact in Irenæus, Tertullian, and Cyprian."

In his excursus on chap. 2:6-11 he takes *ἀρπαγμός* as equivalent to *ἀρπαγμα* ("the awkwardness of regarding a *state* of being as an *act* of robbery needs no comment"); *μορφή* he defines as "that 'form,' whatever it be, which carries in itself and expresses or embodies the essen-

tial nature of the being to whom it belongs," but holds that the *μορφή*, as well as the "being on an equality with God," was laid aside at the incarnation; of *ἐκένωσεν* he says: "Its most satisfactory definition is in the succeeding details which describe the incidents of Christ's humanity, and with these exegesis is compelled to stop. The word does not indicate . . . a break in the continuity of self-consciousness."

In the excursus on "Righteousness by Faith" (chap. 3:8-10), he accepts the position of Liddon. "The righteousness of faith," he says, "is an actual righteousness in the man . . . Paul does not teach, nor is it anywhere taught in Scripture, that the requirement of personal righteousness is fulfilled for man by someone else, and that man has only to accept this righteousness by faith." Faith does not count *instead* of righteousness; it counts as *making for* (*εἰς*) righteousness." The "righteousness of God" in Rom. 1:17 he interprets as that "which resides in God as his attribute," and not as synonymous with the "righteousness which is from God."

A few points of interpretation deserve special remark.—1:15: Those who "preach Christ even of envy and strife" he inclines to regard, not as Judaizers, but "as Pauline Christians who were personally jealous of the apostle."—1:22 he translates: "But if living in the flesh—(if) this is fruit of toil (fruit which follows toil and issues from it) to me, then what I shall choose I do not declare;" and he explains it thus: "Paul says 'to die is gain; but if the case is put to me that it is for your interest that I should continue to live, then I have nothing to say about my personal choice.' Possibly he felt that, under the strong pressure of his desire to depart, he might be tempted to express himself too strongly in favor of his own wish."—Of 2:21 ("they all seek their own") he says: "A satisfactory explanation seems impossible."—3:5, "A Hebrew sprung from Hebrews" he understands in the strict sense: "Though born outside of the Holy Land, yet, as a child of Hebrew ancestors, and the 'son of Pharisees,' in speech and habits of life he remained allied to the people of Palestine."

A strange explanation of the asterisk in the symbol D\* is given at the foot of p. xxxvii; and on p. 63 the apparent inclusion of Mark among writers who use *ὁ κύριος* of Christ more frequently than Matthew is, of course, an oversight.

The volume seems freer from misprints than most of the preceding volumes of the series. But it may fairly be asked why an entire volume should be given to these two brief epistles. In the interest of the theological student, for whom these books are prepared, it is to be

hoped that we are to have no more volumes of less than 250 pages, but that, by following the scale set in the 560-page commentary on Romans, the commentaries upon the epistles may be brought within seven volumes, and the whole New Testament within thirteen.

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J. H. BARBOUR.

DER CHRIST UND DIE SÜNDE BEI PAULUS. Von Lic. theol. PAUL WERNLE in Basel. Freiburg i. B.: J. C. B. Mohr, 1897. Pp. xii+138. M. 2.50.

THIS little book is the auspicious public introduction of a young theologian of evident ability. Among recent studies in Pauline theology it deserves more than ordinary notice. Ritschl, it seems, was the first, at least among German theologians, seriously to take up the same inquiry as a problem of biblical, and specially of Pauline, theology. It was through the study of Ritschl's *Rechtfertigung und Versöhnung* that Wernle was brought to the theme, but his treatment of it is thoroughly independent, and his results differ very considerably from those of Ritschl.

After an introduction, in which the problem is clearly stated, Wernle proceeds to inquire into (1) "the apostle's witness concerning himself" (pp. 5-25), (2) "the practice of the apostle in the churches" of Thessalonica, Corinth, and Galatia (pp. 25-78), (3) "the theory of Paul concerning the relation of the Christian to sin" according to Galatians, Romans, Philippians, and Colossians (pp. 79-123). An appendix discusses (1) "Paul's catalogue of vices" and (2) the passage, Rom. 14:23, "Whatsoever is not of faith is sin." The book is full of discriminating exegesis and fine observations. Nevertheless, the whole discussion seems to be in no small degree vitiated by being too much controlled by certain ruling ideas, whose importance in the theology and missionary activity of Paul the author greatly exaggerates. The first and most important of these ruling ideas is Paul's "enthusiastic hope of the parousia." Paul's eschatology is the main key to the understanding of his theology and preaching. In this there is doubtless much essential truth, but Wernle pushes the application of the idea to the utmost limit. The second ruling idea with Wernle is that Paul's preaching, being almost wholly missionary in purpose, was always in the first instance "of a purely religious character"—a preaching of a salvation from the judgment at the impending parousia—while the ethical import of the gospel was made apparent only in a